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The content of the articles is, as a rule, likewise unsatisfactory and misleading. There is no idea of proportion or relative importance in the topics treated. This is particularly true of the biographical sketches. Even the leading articles, such as the one on political economy, seem to be constructed on the plan of putting together by a patchwork system anything that could be easily obtained. It is a sort of junk shop of notes from various good sources, but not put together so as to give any adequate view of the theory or history of the subject. In the section on Austrian economists no adequate reference is made to the important work of von Wieser nor to the English form of these theories in the writings of Smart. A Russian correspondent calls my attention to misstatements concerning economics in Russia. He speaks of receiving the "Encyclopedia," and says: "I opened to the article on political economy in Russia and read: 'Among the most prominent (of Russian economists) to-day are Sieber and Alex. von Oettingen.' Sieber is dead long ago and A. v. O. was (now long ago retired; he is seventy-five years old) a clergyman, professor of evangelical theology in University of Dorpat, a German and not an economist at all."

I wish there were another side to this book. I have not searched simply for defects, but would gladly point out excellencies. The title is so attractive, the demand so great among busy clergymen, professional men of all classes and general readers for a good work of this scope that American scholarship should furnish something better, vastly better than Mr. Bliss has been able to do. Money and time will be in most cases worse than wasted for those who get this "Encyclopedia" with any idea of relying on it for purposes of general reference.

SAMUEL MCCUNE LINDSAY.

L'Évolution française sous la Troisième République. By PIERRE DE COUBERTIN. Pp. xx, 427. Paris: E. Plon, Nourrit et Cie, 1896.

The Evolution of France under the Third Republic. By BARON PIERRE DE COUBERTIN. Translated from the French by ISABEL F. HAPGOOD. Authorized Edition with special Preface and Additions and Introduction by Dr. ALBERT SHAW. Pp. 471. Price, \$3.00. New York: Thomas Y. Crowell & Co., 1897.

The development of France under its republican form of government during the last quarter of a century is a theme of such paramount importance and fascinating possibilities that M. de Coubertin's opening apology for undertaking the task may be looked upon as unnecessary, except as a graceful confession of diffidence. There is

certainly abundant material, of undoubted historical weight and unimpeachable authenticity, to fill dozens of volumes of the size of the one he has given us. As he points out, contemporaneous writers have a distinct advantage over the historian who enjoys only a distant view. De Tocqueville and Mr. Bryce have abundantly proved that the *recul de l'âge* is not essential to the most profound and helpful estimates of human conditions. While they passed their judgment upon foreign peoples, M. Coubertin has, with extraordinary openness of mind and a just appreciation, peculiarly French, of the eternal fitness of things, succeeded in discovering and describing the salient traits of his own nation's history in the immediate past.

A half, perhaps two-thirds, of M. de Coubertin's volume is devoted to the political and parliamentary history. All uncalled-for detail is omitted and the various crises through which the republic has passed are clearly explained. His characterizations of leading men appeal to the reader as just and sympathetic though necessarily brief. Thiers, MacMahon, Jules Ferry, Gambetta, Carnot and the rest, appear before us with something of the vividness of reality. Poor Bismarck, however, is represented as possessing but scanty virtue and insight, and evidently does not receive his due meed of praise. He was assuredly not the second-rate statesman here described.

Following the sketch of political and constitutional development, are excellent and deeply interesting chapters on "The Republic and the Church," "Education," "The Nation in Arms," "*Les Idées et les Mœurs*," and "The Social Question." The writer has evidently given especial attention to the educational problems of France and admirably describes the spirit and results of the far-reaching educational reforms that have been carried out during the last twenty-five years. But he declares that the tendency to assign a pedagogical rôle to the state seems to be increasing in spite of an apparent emancipation of the schools and universities from government control.

The discussion of the immorality of French literature since the time of Alfred de Musset, and its effects upon the nation, will doubtless enlist the interest of some who may not be attracted by the political events described. No one could bring a graver charge against the writers of the last half-century than M. de Coubertin. He does not blink the facts nor extenuate the offence. He believes, however, that family life in France is still sweet and wholesome and the influence of woman potent for good. After the vivid portrayal of the libertine literature, its universal propagation and its vitiating influence in school and newspaper, the abrupt statement

that the Frenchman is renouncing his evil pleasures, entering, if regretfully, the straight path, and that *sa vie s'éclaircie et se régularise*, comes rather as a pious wish than as a demonstrated fact. We cannot but be reminded of the classical mistake of Mansel, who, in his anxiety to be fair, presented the case for atheism so strongly that he never succeeded in satisfactorily refuting his own supposititious arguments.

The volume as a whole must be looked upon as a little esoteric. It was written for Frenchmen and a very considerable knowledge of French affairs is presupposed. Many allusions, and even much of the solid instruction that the book contains, will be lost for the average American reader. This is, of course, in no way the fault of M. de Coubertin, but might have been remedied, to some extent, by a more intelligent translation and the addition of a few foot-notes. An adequate translation was, however, almost out of the question. The author's style has a distinctly literary quality, that could not be reproduced in English unless, perhaps, by the most skillful hand. He intersperses his own sentiments with epigrammatic quotations and current political turns of speech that are often hopelessly untranslatable. And if these difficulties were successfully met, many a strictly technical term in the administrative and legal vocabulary of France would remain, which has no exact equivalent in our quite different organization. But making due allowance for all these embarrassments, the translator proves herself far below the most modest standard of excellence. No one can turn to the English version without feeling not only its infelicity but its inadequacy and frequent gross perversions of sense. It would be a thankless task to enumerate the mistakes in even a single chapter. There are four palpable errors on one page of the preface. *La chose publique* is happily rendered, "the public thing." We find the contradictory assertion, "The Third Republic . . . has repudiated none of the national traditions; she has *reversed* them in more than one instance." *Reprises* here, of course, means exactly the opposite of *reverse*. *Tout le monde* is "all the world" to the translator, although *tout le monde* knows better. The priests of France are, according to M. de Coubertin, *infiniment respectables*. This need hardly be translated "infinitely respectable." Emperor William II. complained that the French were not ready to return *le coup de chapeau qu'il leur donnait*. This becomes a "bow" in English. Can we picture that military spine relaxing into a civilian salute? In speaking of the hesitation of the courts of Europe to join with France in celebrating the anniversary of 1789, the author says: *Elle [l'Europe] pressentait vaguement la théorie du "bloc," que M. Clem-*

ceau formula dans la suite. What could be more absurd to one familiar with the incident than the rendering "she was vaguely conscious of the 'lump' which M. Clemenceau put into words later on." When the translator meets a particularly happy or subtle turn of expression she adopts one of two equally faulty plans of action; she either translates with the stupid literalness of an indolent school girl, or she kills the sentence by an insipid paraphrase. The English edition possesses a single advantage among all its drawbacks, it contains really fine portraits of the eminent men of the period, while the French original is not illustrated.

JAMES HARVEY ROBINSON.

Columbia University.

The Bargain Theory of Wages: A Critical Development from the Historic Theories, together with an Examination of Certain Wages Factors: the Mobility of Labor, Trade Unionism and the Methods of Industrial Remuneration. By JOHN DAVIDSON, M.A., Ph.D., Professor of Political Economy in the University of New Brunswick. Pp. viii, 319. Price, \$1.50. New York and London: G. P. Putnam's Sons, 1898.

The purpose of this book, says its author, is to furnish a text-book for advanced students. It "is the outcome of the attempts of the writer, during five years, to analyze the wages question, historically as well as theoretically." He makes claim to having reached in the Bargain Theory a satisfactory reconciliation of the important previous theories.

The historical development of the theory of wages is summed up in three systems, the Subsistence Theory, the Wages-Fund Theory and the Productivity-of-Labor Theory. The general thesis is maintained that each of these attempts to explain wages is founded upon conditions actually existing at the time when the theory prevailed and that therefore all three theories are relatively true. But the writer finds it no less true that each of the three theories is incomplete. Hence the need for a synthesis—the result of which is the Bargain Theory.

Under the title Subsistence Theory are grouped the "Theory of Natural Wages, the Ricardian Theory, the Iron Law of Wages, the Standard-of-Comfort Theory and the Doctrine of a Living Wage." The truth in this theory was in emphasizing the fact that there was a minimum below which wages could not fall and industry continue. Its inadequacy is shown in its failure to explain why market wages remain often above this minimum.

The essential doctrine of the wages fund theory was that "wages